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Worship

Ordination Rites

in Common Worship

SERIES

Colin Buchanan

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Foreword

The Common Worship ordination services (or 'the Ordinal') in the Church of England were authorized by General Synod in July 2005 for use from 14 September 2005. The ASB ones lapsed on 31 December 2005. The Common Worship services are not yet available in book form, but can be obtained from the General Synod website, http://www.cofe.anglican.org. They are to be published in book form (with an historical introduction and practical guide) in 2007, and anyone reading this by late 2007 should be able to obtain it (under a title something like *Celebrating Ordination*) from Church House Publishing. These new services are technically 'alternative' to those in the 1662 BCP. As with all official services, the Group for Renewal of Worship (GROW) has been swift to provide a critical guide and commentary, and I am glad to have had the responsibility of writing it, and am grateful for the advice of the Group, and particularly of Phillip Tovey, Carolyn Headley and Trevor Lloyd. COB

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Introduction 1

Traditionally in the Church of England the Ordinal was a separate book from the BCP.

It is distinguished from it on the title page of the BCP, and again in Canon A.5 and in the Preface to the Declaration of Assent made by the clergy (see CW main book p xi). An Ordinal sets out a Church's understanding of its ordained ministry both in its doctrine and its practice, as well as actually providing forms of prayer, and of commissioning and welcome, for the candidates being ordained on any specific occasion. Despite the canonical standing of the BCP rites, it is the revision of the rites in 1977–78 and 2004–5 which has touched most closely on our understanding of the ordained ministry.

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For myself, quite apart from my own training in liturgy, and participation on the Liturgical Commission and the Steering Committee of Synod in 1977–78 and on the House of Bishops in 2003–4, I have been deeply involved in actual ordination services in 21 years on the staff of St. John's College, Nottingham, and 20 years in varied roles as a bishop in four dioceses. As a bishop I have personally arranged and conducted around 20 actual ordinations in different buildings, only one of which was a cathedral. I have also written extensively on the meaning of ordination, particularly in ecumenical discussions, and have, as a member of the International Anglican Liturgical Consultations (IALC) both contributed to the preliminary papers from the interim conference on ordination in Finland in 1997, and have been a participant and signatory in the provision of the 'Berkeley Statement' agreed by the whole IALC-6 in Berkeley, California in 2001.[1] Although IALC Statements include many English liturgists among their signatories, one might well have hoped they would have had more impact within the Church of England.

It may be helpful to bear in mind the overall shape of ordination rites, and, although the CW ones allow these elements to be 'spread' into the eucharistic material, the specific ordination parts and their order in relation to each other mostly remain unchanged (the numbers here are mine—no official liturgical texts of the Church of England have numbering nowadays):

1 Presentation of Candidates (including certification they have previously made the Declaration of Assent—bishops make it at this point)

2 Declarations (including Exhortation, Interrogation, and supportive Affirmation by congregation)

3 *Veni, Creator* (presbyters and bishops only), Litany

4 Ordination prayer

5 The Giving of the Bible

6 The Welcome

2 Concepts of Orders

Bible and Post-apostolic Authors

In the New Testament there is a pioneer evangelism and church-planting role for the apostles—and not least for Paul—but they themselves have colleagues and assistants in their mission. Thus Barnabas, Timothy, Titus and others are found alongside Paul. There are settled leaders and pastors who are appointed (or 'ordained') by them in the various cities of the Roman Empire. General principles over such oversight and nurture are visible in the Acts and Epistles, though a great variety of terminology employed makes constructing a single exact 'apostolic' system difficult.[2] '*Diakonos*' may be transliterated as 'deacon,' but is often translated as 'minister' or even 'servant.' 'Bishop' (*episkopos*, literally 'over-seer' and 'presbyter' (elder) are used apparently interchangeably in Acts 20.17 and 28 and in 1 Titus 1.5–7), and the greeting in Philippians 1.1 to the 'bishops and deacons' may—or may not—indicate two categories of ministers in the Philippian church. If there were two categories, it may still be argued that those 'bishops' were in our terms 'presbyters' (because the terms were interchangeable), and that Paul himself was fulfilling the role of bishop (in our terms) as apostle to them (in New Testament terms). That

would neatly give precedent for three categories of ministers. However, it is not difficult to show that in the Letter of Clement of Rome to the Corinthians around 96 AD, 'bishops' and 'presbyters' are still interchangeable (see chapter 44), and that the Didache's 'bishops and deacons' (chapter 15) soon after, but from Syria, give a similar impression. The particular authority of these ministers and their distinctive roles, let alone their methods of appointment, remain wrapped in mist.

The Threefold Order

A 'threefold' order emerges very strongly in Ignatius of Antioch around 110 AD, though his extraordinary emphasis upon the bishop's role may actually indicate that the position was not well secured—and, curiously, when Ignatius writes to Rome, yes Rome, he does not mention a bishop there. Furthermore, of his own church in Antioch he writes that they will be orphaned without him; indeed (a bit of a come-down) Jesus Christ will have to be their bishop! However, leaving these aside, we can see that during the second century the small amount of evidence available confirms the presence of a bishop with the care of each local church, a council of presbyters (or elders), and personal assistants, the deacons. While in the early church there was no regular anticipation that deacons would go on to become presbyters (but were more like chaplains to their particular bishops), we have a relic of that early practice in that deacons are ordained to this day simply by the bishop, while presbyters are incorporated into a kind of college by the sharing of assisting presbyters in the laying on of hands. As far as we can tell, the bishop was *the* president of the eucharist, and would normally preside (though even Ignatius allows that he can delegate the task). The bishop was the first minister to attract the 'priest' terminology (Hippolytus calls him the 'high priest'), though it in time also passed to the presbyterate. From the second century onwards Christians unguardedly referred to the eucharist as their 'sacrifice,' so the language of 'priest' attaching to the minister became closely related to the offering of the eucharistic sacrifice—and the way into medieval doctrines of mass sacrifice lay open.

Anglican Reformation

The Reformation in England, while it tapped into both a grassroots nationalism and also a growing awareness of the Scriptures among literate lay people, was in legal terms initiated by monarchs, imposed by Parliament, led into practice by the bishops and implemented through the parish clergy. It was, therefore, a vital presupposition of this process throughout that existing bishops and clergy were validly ordained and properly appointed to their existing posts. The Reformation was not a rebellion against the existing Church of England and

its ministers; rather it was a redirecting of that existing Church, and it could not therefore begin by denouncing pre-Reformation ordinations or orders.

Nevertheless, when liturgical change came, the ordinal was completely re-written, and the three major orders of the medieval church—priests, deacons, and sub-deacons—were redressed to become again bishops, presbyters and deacons.

It appears that, when Cranmer and his colleagues were preparing the 1549 Prayer Book in September 1548, they picked up each pre-Reformation liturgy book in turn, and put the new English-language texts into their Book in the order in which they had picked up the Latin books. Clearly the Pontifical, the bishop's services, was last in the queue, and had not been addressed when the conference broke up.

> *The Preface*
> It is evident unto all men, diligently reading holy scripture, and ancient authorities, that from the Apostles' time there hath been these orders of Ministers in Christ's church, Bishops, Priests, and Deacons...And therefore to the intent that these orders should be continued, and reverently used and esteemed in this Church of England, it is requisite, that no man (not being at this present Bishop, Priest nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following...

Possibly Cranmer never intended to make it part of the Book of Common Prayer—and possibly that very title '*Common* Prayer' meant that the Book was intended to cover parish needs, and diocesan liturgies were not part of that programme. However, it must have been awkward and even embarrassing after Pentecost 1549 for bishops to be ordaining with an unreformed Latin rite but a 1549 English-language eucharist. The 1550 Ordinal, authorized not by Act of Parliament but by an Order in Council, made good the gap. It provided the three ordination rites needed—of bishops, presbyters (called 'priests') and deacons—with the famous Preface (partly quoted above).

The main thrust of the text of the rites was to re-establish the ordained ministry as a ministry of the word (with the sacraments derivative from that) and of pastoring. Deacons were asked if they believed the Scriptures; priests and bishops whether they would teach nothing as required for salvation but what could be proved from Scripture. They were ordained by the laying on of hands with an imperative formula. Then deacons received a New Testament and the priests a Bible (but with a cup and bread as well) with a further injunction 'Take thou authority to preach...' No hint, however small, of the previous 'Receive power to offer sacrifice for the living and the dead' remained.

> For priests 'Receive the Holy Ghost; whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God and of his holy Sacraments. In the name…'

When the 1552 revision came, the Ordinal was revised and was authorized by the same Act of Parliament as the BCP, and was bound up with it though still a distinct Book legally.

Now the residual delivery of cup and bread to the new priests was excised. For bishops the wearing of a cope was dropped and the oath changed, the Bible was given direct, instead of being laid on the neck, and the pastoral staff was no longer given. Then in 1662 the Preface was tightened so as to ensure no-one ministered in the Church of England without being episcopally ordained, and the title of each office was spelled out at the laying on of hands ('Receive the Holy Ghost for the office and work of a priest in the church of God…'). The Ordinal remained legally separable from the services of the Book of Common Prayer, as both the Act of Uniformity and the title page of the printed Books made clear.[3]

It was an anomaly of the Reformation that in the Bible '*presbuteroi*' were translated as 'elders,' but in the Prayer Book the term 'priest' was retained. In the Thirty-Nine Articles, although the text refers to 'bishops, priests and deacons,' the Latin text uses 'presbyteri' rather than 'sacerdotes' in such cases. The Reformers, who clearly knew the different significance of terms, handed on a dangerous time bomb by their retention of 'priests.' Yet the function of these 'priests' was to minister God's word primarily and sacraments secondarily; for the exhortation (amazingly) never mentions sacraments, the interrogation only mentions them once, and the change from giving paten and chalice to the giving of the Bible evocatively signalled a great reversal from the medieval understanding of ministry. When those ordained presbyter presided at a 1552 or 1662 communion service, it was self-evident that they had no sacrifice of the elements to offer to God, but that the sole sacramental movement was of God's giving to us. Few leaders in the 16th or 17th century thought ministers of non-episcopal churches incapable of presiding at communion, but they were keen to retain the threefold order for the Church of England. When episcopacy became one symbol of the royalist side in the Civil War (and was even, arguably, the cause for which Charles I went to the scaffold), it was inevitable that, when the bishops were restored with the monarchy in 1660, there would be tough action to remove those ordained non-episcopally during the Commonwealth period from office. Hence the exclusive ring to the Preface to the Ordinal and the 1662 Act of Uniformity.[4]

3 Brief Recent History

The Later History of the 1662 Ordinal

In the 19th century the impact of the Oxford Movement only affected the bishops and their practices fifty years after *Tracts for the Times*. Edward King, Bishop of Lincoln from 1885, is usually credited with being the first bishop since 1558 regularly to wear a mitre. Into the 20th century bishops started to vest the newly ordained in stoles (across the right shoulder for deacons, hanging straight for priests). This caused considerable problems for the more protestant ordinands of the Church of England who disapproved of stoles anyway and had no expectation of ever wearing one in a parish. Archbishop Fisher, faced with some obstinate conflict, had to instruct bishops not to require it of ordinands. At some later date—perhaps nearer 1960—some bishops started to require newly ordained priests to 'concelebrate' with them—again causing pangs among ordinands who saw no point in it on the one hand, and a wrong priority of ministry being asserted (by a kind of play-acting) on the other.[5] Further exotic touches have sometimes been added, perhaps particularly when anglo-catholics have been ordained on their own, with delivery of paten and chalice, vesting in a chasuble, and anointing of head or hands or both. These additions have come in a 'ratcheting up' kind of way, so that it is somehow easier for a bishop (or some 'advanced' adviser) to add ceremonies adopted from Rome than it is for anyone thereafter to remove them.[6] An extraordinary development was promoted by Arthur Couratin (though it may have earlier antecedents). As Principal of St Stephen's House, Oxford, from 1936 to 1962, and informally liturgical adviser to many bishops, he taught that one Bible should be carried round the newly ordained and 'presented' to them—to touch, but not to receive. I am glad I was not myself subjected to this when ordained by Gerald Ellison with the 1662 rite.

The Compiling of the ASB Ordinal

The Church of South India was formed in 1947. It needed a uniform ordinal to bring together the different traditions and began with a slight variant on the 1662 rites. However, their Liturgical Committee addressed the ordination rites during the 1950s and, by corresponding with Edward Ratcliff, revised the texts radically and particularly took the point he made that ordination is ministered by the laying on of hands *with prayer*. Paradoxically, the 1662 rite

only has prayer that the ministers will fulfil their ministry well (and not even that for deacons)—not a prayer that they should be duly ordained.[7] Then, at the laying on of hands (and at the giving of the Bible), 1662 has an injunction, not a prayer. So following this principle involved a change indeed.

The 1958 Lambeth Conference picked up this principle. In England, the Anglican-Methodist Unity Scheme of the 1960s needed a common ordinal, and the proposed text in 1968 also had the benefit of Edward Ratcliff's advice (though he had just died) and genuinely incorporated the laying on of hands into a great ordination prayer. The ordinal was much less controversial than the Scheme. The only opposition to it came from a few complaints at the loss of 'Whose sins you forgive...' They were in part met by the choice of John 20.19–23 as the Gospel at the ordination of presbyters.[8]

Because this rite had had a good press (and Ratcliff's ghosting), the Liturgical Commission drew upon it to provide the 'alternative' ordinal for the Alternative Service Book (ASB) in 1980. The text was now to have a 'you' form of address to God. For presbyters the 1662 'Receive the Holy Ghost' was changed to prayer at the laying of hands; and 'Take thou authority' at the giving of the Bible was changed into 'Receive this Book as a sign of the authority given you this day....' This followed the slightly earlier change in the marriage service where the 'performative' text in 1662 ('With this ring I thee wed') was rightly changed into a post-marital significatory ceremony ('I give you this ring as a sign of our marriage...'). Thus in both marriage and ordination, the central 'performative' ceremony was followed immediately by a confimatory 'sign' belonging closely with it, but not impinging on its role. In the synodical process in 1977–78 the Revision Committee (with a retouch on the floor of Synod) slipped in '(also called presbyters)' into the title of the second of the three orders. Brian Brindley got in the possibility of giving paten and chalice along with the Bible, and also a new opening Note that it was 'appropriate' that the newly ordained should exercise their new ministry within that service. It is not more explicit than that, but I think he wanted a charter for 'concelebration' of new presbyters with the bishop, and of laying up the table for new deacons—the task for new bishops eludes me.[9] It had two years of official use before incorporation into the ASB.

The ASB rites have been very successful. They have a very clear structure, are easy to understand, and have matched the other ASB services well. Sometimes bishops (possibly influenced by cathedral or other traditions) have assimilated modern rites to 1662 choreography. But if prayer is central then the bishop should be standing (not seated as in 1662) and should not have his mitre on (even bishops devoted to mitres know that praying with a hat on is simply not done). Sitting to ordain entails with more than one candidate that the single prayer is broken up by candidates coming and going (and often bowing, walking away backwards,

and taking their time to kneel and to rise). When bishops or presbyters are being ordained, then assisting bishops or presbyters gather round the bishop also, and those coming to be ordained first have to penetrate the scrum, and then, when they move away, find themselves outside the scrum and almost forgotten. If the bishop stands to pray, he may move along a row to ordain, controlling the speed himself. But this has been slow to dawn in many a cathedral.[10]

The ASB services generally had a 20-year life from 1980, and expired at the end of 2000. However, the Liturgical Commission, hard pressed to produce the normal parish rites in the five years 1995–2000, agreed with relevant authorities that the Synod should be asked to extend the ASB Ordinal's currency for another five years, during which time the Commission would then make revising the Ordinal a high priority. Synod duly extended, and the Commission, via the House of Bishops, slipped into a package of new liturgical permissions in 2000 the option in ordination of taking the Presentation of candidates at the very beginning, and the giving of the Bible at the very end. A few bishops availed themselves of these options, but there was little awareness of them.

Currents and Cross-currents in Preparation of the CW Ordinal

In the background, though not affecting the synodical timetable, has been the International Anglican Liturgical Consultations (IALC). IALC has full Consultations every four years, and in the 1990s broadly followed the Lima programme of Baptism–Eucharist–Ministry. Baptism was handled at Toronto in 1991; eucharist at Dublin in 1995; and ordination was due in Kottayam in Kerala, South India, in 1999. The intermediate conference between two Consultations did advance work on ordination in 1997, but for administrative reasons the full Consultation came not in India in 1999 but in Berkeley, California, in August 2001.[11] A major feature of the Berkeley Statement was the move to root ordination in a baptismal theology, as part of the life of the church which the church, and not just the bishop, is expressing.

Paul Bradshaw wrote a far-reaching essay for the 1997 intermediate conference mentioned above.[12] He urged that ordinations should be more visibly actions of the whole church and should be more evidently missionary in their theology. He also came to the annual meeting of diocesan liturgy representatives in October 2003 and both told us that the option of giving the Bible at the end was where it was expected it would be printed, which caused some alarm. He also tried out the idea that 'we' do not ordain, but God does.[13] There is mileage in this as a concept—indeed it is what in prayer we ask God to do. But eliminating any language where the bishop or others are the subject of the sentence is drastic. There was plenty of advance food for thought.

The CW Rites

By Christmas 2003 the Commission had gone back to agreeing that the bishop ordains (however much it is in the context of prayer and community worship), and to printing the giving of the Bible in its traditional place, though still with the option of giving it at the end. My impression is that Commission members who had been unhappy about printing it at the end reckoned they had gained a real point, though, with texts which are largely printed for particular occasions, options which bishops choose are in fact just printed at the point the bishop chooses. The text was published for General Synod as GS 1535. I think it is fair to say that it did have a more 'ecclesial' tone to it; it did have a baptismal undergirding; and it had some good new touches which I spotlight in the next chapter.

But the Giving of the Bible remained under threat. Curiously, Note 11 emphasized the importance of it—but added that it could be given at the 'Sending Out.' The 'Couratin' method of giving the Bible (see page 8 above) was listed first in coaching in the Introduction, and the actual giving of actual Bibles came second.

> Original Note 11. It is important that the Giving of the Bible is clearly distinguished from any subordinate ceremonies such as the giving of symbols of office.

There was no formula for each candidate at the Giving, just a corporate versicle and response, thus making it easier to take one Bible round them. The notes also made provision for (optional) anointing of presbyters and washing of feet of new deacons. They set up a concept of 'the deacon of the rite' with listed duties or tasks. And they more or less required the newly ordained presbyters to stand around the bishop when he presides at the communion.

Synodical Processing

The first synodical debate came in February 2004. Further red herrings came across the trail. The Commission wanted to abolish the making the Declaration of Assent in public at the consecration of a bishop. As this is required in Canon C15.1(3) they started off revision of the Canon at the same time, and the Synod turned that down, so the revision of that feature of the texts was blocked off.[14] In general, after various doubting points had been made, the Synod gave it general approval and it went to a Revision Committee.[15] Members of Synod sent in proposals and had opportunity to speak to them at meetings of the Committee.

The Revision Committee in their revised text (GS 1535A) took a positive view of the retention of the Declaration of Assent, and brought into the rites for

deacons and presbyters an affirmation that these candidates had made the Declaration themselves, in their case prior to the rite. This was sheer gain.[16] The Committee also showed some interest in cautiously spreading the use of 'presbyter' in place of 'priest' at intervals in the services. But they resisted all attempts to remove the option of the giving of the Bible at the end of the service.

The first Revision Stage in Synod came in February 2005. The floor of Synod was (infuriatingly!) mostly trying to change quite minor things. But the debate of substance was the move by John Cook to delete the option of giving the Bible at the end. In the course of the debate one speaker picked up the illustration I had earlier used (drawing upon the 1977–78 experience), that the giving of the Bible belongs as closely to the laying on of hands with prayer (without itself being the ordination) as the giving (or exchanging) of a ring does to the mutual taking of each other in marriage (without the giving of the ring actually being the marriage). Another speaker went further and suggested that the laying on of hands with prayer and the giving of the Bible belonged to each other jointly, comparing their relationship to that of the bread and wine together making the sacrament in holy communion. John Cook's motion to refer it back passed by 129–112. With this one exception, the central features of the new rites survived unquestioned.

The Revision Committee in their reconsideration were contemptuous of the attempt to get the option of giving the Bible at the end deleted. In their report they called in question the sufficiency of the numbers voting—a very suspect move.[17] They dealt with the two analogies cited, stating that the ring in marriage *is* part of the actual taking in marriage (and thus there is no analogy), while the bread-and-wine analogy, for some extraordinary reason, they dismissed at vast length as a recurrence of the Nag's Head Fable.[18] So, having seen off Synod's request to their own satisfaction, they declined to change the text. Then, in the Second Revision Stage debate, Christopher Hill, Bishop of Guildford, pointed out that this option had existed with the ASB rites since 2000, through an adjustment passed in connection with renewing the currency of those rites. This rather undermined the Synod's resolve—though, astonishingly, right from the first presentation of a draft to the diocesan liturgical secretaries in October 2003, through to that very moment, all Commission and Revision Committee members who had spoken about it had presented it as an innovation! The option remained, and still remains.

One other substantial change was to be made; the House of Bishops did several smaller things at the final reference. But crucially they deleted the corporate versicle-and-response way of actually giving the Bible, and reverted to the individual words said to each candidate, as in the ASB rite. The services were then authorized from 14 September, with only a handful of votes against.

Commentary 4

We now look at the character of each stage in the rites in relation to all three orders, though in many cases the same explanations affect each of them.

(a) Role of the congregation

The thrust of the services is, as is clear in the bishop's Introduction, to put God's creation and call of his church as prior to the call of ordained ministers. The church is not an appendage of the clergy (as some distorted variants on a 'pipeline' theory of orders have suggested[19]). It is indeed the church which calls the candidates. In visible and sacramental form the church is shaped and chartered in baptism (a point strongly made in the Berkeley Statement) and that is now explicit.

A very suggestive change made in the order now provides for the congregation's assent and support for the ordination of the candidates to be held back from accompanying the Presentation (as happened in the ASB) to come instead within the Declarations after the interrogation in which they make, and are heard to make, the requisite declarations about their faith and intended conduct. In formal terms, the congregation thus endorses their suitability on the basis of what they have actually heard them say.

A further formal part of the liturgy in which the people have a clear role is now provided by the Welcome at the very end of the Liturgy of Ordination. A couplet said by 'The dean, an archdeacon, or another senior priest' leads into a response by the congregation (in relation to new presbyters):

> **We welcome you as ambassadors for Christ:**
> **Let the word of Christ dwell in you richly.**

This supersedes the informal welcome which has become customary at this point, and no doubt will lead into heartfelt applause and rejoicing just as the informal welcome has done.

(b) Penitence

Synod and the Revision Committee found themselves placing more weight on the necessity for a penitential section than was warranted. The ASB rites had no such section, but then we had carefully re-touched the litany to end it on

a penitential note with a declaration of God's forgiveness made by the bishop following it. With the decision to return to a full confession and absolution as in other eucharists, that element has been excised from the later litany.

(c) Presentation

It is a novelty to place the Presentation at the beginning of the service, but the Notes do allow it, if the bishop so desires, still to come after the sermon and creed, and thus to open the direct sequence of the rest of the ordination liturgy. Little hangs on the decision—it is absurd to suggest that the people have no clear idea they are present at an ordination if the candidates are not presented till later; and, on the other hand, it is not clear that making the candidates rise here for the Presentation, and then return to their initial seats, actually assists the flow of the service. The rubrics have avoided stating who actually presents the candidates (because the Commission had desired to get away from the traditional and canonical—but often irrelevant—archdeacon, but the Synod had blocked that, when they declined to revise the Canon). Even the Notes manage to avoid saying 'archdeacon' (but the Canon is still in force!). What the Notes do say is that someone involved with the candidate's 'formation and training' can best respond to the questions as to whether he or she is qualified and called—and the archdeacon gets back into the picture as one of the two categories of persons who is then invited to confirm that the ordinands have taken the requisite oaths and made the Declaration of Assent.

(d) Declaration of Assent

Traditionally, this was made privately before the bishop by those to be ordained deacon or presbyter, and publicly in the rite at the ordination of a bishop. The Commission proposed to take the bishop's Declaration into the private sphere; but the Synod turned that down (as reported above); and the Revision Committee then went in the opposite direction. So the full Declaration is preserved in Synod for bishops, and valuable reference to it is now made for presbyters and deacons, the attestation coming in formal terms from archdeacon or registrar.

(e) The Declarations

The whole section under this heading has been reshaped, so that the long exhortation by the bishop (shorter for new deacons and bishops!) has the interrogation slotted within it. This means that, after the candidates have answered the questions (and they have turned for the congregation to endorse their candidature), the bishop has further short hortatory paragraphs to come. It has a good flow to it, but needs conducting with sensitivity to the cumulative weight of responsibility being given, and then the switch to the resources from which to minister.

The 1662 ordinal (still the doctrinal standard for the Church of England) did not even mention, in connection with the ordination of presbyters, the presidency of the eucharist in this long exhortation about their character and duties in the second order of ministry. The whole organizing principle of the presbyteral ministry was to be pastoral care exercised through knowing, obeying and ministering God's word. We slipped in mention of eucharistic presidency in the ASB, but it should be kept in proportion; nowadays, for some of the newly ordained, the nature of the ministry appears to be solely bound up in this one responsibility, and the ordination itself can even feel like a necessary preliminary to this great new role, which is truly inaugurated by their first presidency at the eucharist! The point at which the Reformation tradition should run on is that responsible pastoral care and the leadership of a parish are only entrusted to presbyters; and the eucharistic presidency is part of that fuller responsibility. Even now, in a more sacramentally conscious church, proclamation of the word and being formed by it come very strongly in the first paragraph, and the story of God's love and unfolding the Scriptures fashion a framework for the sacramental features of the ministry which are listed in the second paragraph. Similarly, in the final part it is the understanding of the Scriptures which precedes the final call to pray for the gift of the Holy Spirit. There are good things here.

(f) Interrogation

The questions to the candidates, now placed, as explained above, within the exhortation to them, are not identical for each order. This is a change from the ASB, where the questions to deacons and presbyters were identical, and to bishops very little varied from those. The original rationale attached to the draft by the Commission pointed out that there is a cumulative character to the questions, which was not only building up the ministerial responsibilities of the ordained, order by order, but was also (in an indirect way) protecting the rites against any call for 'direct ordination' to the presbyterate.[20] A more immediate side-effect is the difficulty of ordaining deacons and presbyters within the same service, for which in the ASB a single set of questions sufficed. The new rites do not provide for combining the ordination of deacons and presbyters, a further reflection of the concern of the Commission that each order should be seen as a calling in its own right, and that the issue of deacons going on to be presbyters, or any assimilation of the roles of those two orders, should be firmly kept out of sight at the ordination of deacons.[21] Nevertheless the cumulation of the content of the questions will repay inspection.

(g) Intercessions

In the ASB there was a cross-heading 'The Prayers' under which were then placed the rubric about the bishop commending the candidates to the prayers of the people, and the prayer then following, first in silence, then with the

text (for presbyters) of the 'Come, Holy Ghost' and, thirdly, with the litany. In the CW texts the same prayers follow in the same sequence, but without the rubric commending the candidates, and without a single cross-heading. Instead the silence comes as it is bid at the end of the bishop's exhortation, and 'Veni Creator' and 'The Litany' appear as separate cross-headings before their respective sections (all still, of course, under the major heading of 'The Liturgy of Ordination'). The litany has been reduced, losing both the Trinitarian opening and the penitential ending, and being retouched imaginatively in many of the petitions. A Note at the end says that a different litany can be used, and at an early stage of drafting the Commission did work on a wholly different pattern of alternative intercessions to be used here.

(h) Laying on of hands with prayer

The ordination prayer follows. The opening rubric repeats (what the ASB contained) that the bishop '*stands to pray.*' There are small changes made in the wording of the ordination prayers, including juggling the order slightly, so that, in the ordination of presbyters, the reference to Christ as 'the Apostle and High Priest of our faith and the Shepherd of our souls' has been moved from the end of the second paragraph to come at the end of the fourth, leading in to the laying on of hands. Interestingly, the reference to the gifts of ministry now omits any reference to their variety—where the ASB actually spelled out Paul's illustrative list of apostles, prophets, evangelists, pastors and teachers. The problem may be that, though varied, the list does not actually mention presbyters—let alone priests!

After the laying on of hands (which retains the same prayer formula as in the ASB) the second halves of the prayers have also been altered. Their thrust is to pray for God's grace and power in the lives of those being ordained.

(i) Giving of the Bible

As printed, the Giving of the Bible comes here, and (thanks to the House of Bishops) has the same wording as in the ASB. The problems come not from how the section is printed, but from the permissions to do things otherwise. A key lies in Note 13 at the end of the ordination of presbyters.

> 13 When the Giving of the Bible takes place immediately after the Ordination Prayer, a single large Bible may be used, or each of the newly ordained may be presented with an individual Bible. If a single Bible is used, individual copies should also be given, without words, at the Sending Out. Alternatively, the Giving of the Bible may take place at the Sending Out. In this case, individual copies of the Bible are given. It is important that the Giving of the Bible is clearly distinguished from any subordinate ceremonies.

It is quite unclear in this Note how the first option set out—*'a large Bible may be used'*—now squares with the restored ASB provision in the rite *'the bishop gives the Bible to each of them.'* It has to be a 'Giving' (that is what the section is called), and it is very difficult to make it mean *'proffers'*—for the candidates to touch or reverence, without actually receiving it. There is also something bizarre and unauthentic about saying 'Receive this Book as a sign of the authority which God has given you…,' when the 'this Book' is *not* the book that is actually to be 'received' by the candidate. The Couratin provision (see page 8) should not be allowed at all, and to have it put as first option is appalling.[22]

Secondly, there is the permission to do the Giving of the Bible at the end, when apparently the 'large Bible' is not needed. This, I have tried to demonstrate (see page 9 above), is like holding back the giving of the ring in a marriage ceremony, and undermines the thrust of the Note quoted on page 11 above about the importance of the Giving. It is much to be avoided.

Thirdly, there is the statement that other ceremonies are 'subordinate.' This again, reads well. But if the option of anointing, permitted in Note 14 is taken, and the Giving of the Bible is delayed to the end, then the supplanting of the Giving by the anointing will be shriekingly obvious. The later Giving of the Bible is bound then to look like an afterthought, an add-on, or catch-up, about the Bible, when the central feature of the ministry has already been expressed in the anointing.

(j) Anointing (and foot washing):
The option (presumably an option only from the point of view of the bishop? —bishops are not usually keen on different provision for different candidates) of anointing is set out in Note 14. It is open to three serious objections:

1 There has been no theological discussion or resolution of the purpose of such anointing—it has merely become an idea floating around among anglo-catholics (almost certainly because used in Roman Catholicism), and then requested by some candidates and practised by some bishops. A lame statement in GS 1535 said that it was traditional in the West and is done because the presbyters and bishops will 'handle holy things.' Its use or the desire for its use has probably been furthered by the untheological love of some charismatics for additional ceremonies, and a particularly leaning they have towards anointing.

2 Because it is an option it sets up problems as between different dioceses, and it is far easier to begin a ceremony than to end it. Yet (as happened at the Liturgical Commission conference at Oxford in September 2005), once it is official (as opposed to being an unchartered Portsmouth or Salisbury use) it is always a lurking question

for those who have not been anointed at ordination 'What do I lack?'

3 It is in fact a problem related to the Giving of the Bible. It seems very unlikely that any bishop who wishes to anoint will truly 'give' Bibles first. Either the candidates will get the 'proffering' ceremony, or the Giving of the Bible will be moved to the end—in effect, driven out by this ceremony. In either case the anointing will, in effect, over-trump the Giving of the Bible.

For new deacons, the Salisbury option of foot washing comes at this point. In GS 1535 the Liturgical Commission included the very strong statement 'As only those who have had their feet washed can then be in position to wash the feet of others (see John 13.14–15), this ceremony might be thought particularly suitable at the beginning of the ministry of deacons.' Yet vast numbers of Christians over 2,000 years have thought the application to their lives of Jesus' words did not of itself require literal footwashing, but an understanding of the humble service involved. The explanation here seems to make the literal washing of feet so indispensable as almost to suggest the ceremony should be mandatory!

New bishops may also be anointed, though it will be grievous if that becomes the normal pattern. For them there is in any case an additional ceremony, the giving of the pastoral staff—and that is ordered for the end of the rite without options. So long as they have received the Bible straight after ordination, then leaving the giving of the staff to the end (and making it invariable) is a useful new step—and they can immediately process out carrying the staff.

(k) Vesting

Note 15 provides an interesting variant on previous practice. Entering already vested is good sense, though one can imagine that, where stoles are used, the changing the position of the stole from across one shoulder to hanging straight from the neck has significance as an actual transition for some candidates. If it is to happen within the rite, and at a significant point, then it is not clear that *after* the Welcome is the best point. Arguably, the newly ordained should be welcomed not only as truly ordained (and holding their Bibles!), but also as vested appropriately. If it is done as set out in the Note, then there will be a desire (and/or expectation) of applause immediately following the Welcome, followed by a minor little hassle before the Peace while the clothing is adjusted.[23]

(l) Welcome

There needs nowadays to be a moment of congregational acclamation (I don't think there was anything like it when I was ordained in 1662 days, but the

whole mood has moved on). However, there is a variant with which I have worked for some years—and that is a personal welcome from a warden of the parish in which the newly ordained presbyters have worked as deacons for a year. There is practically no scope within the rubrics or structure of the rite where the particular parish gets a look-in, and this has seemed the best place to do it. With the prescribed congregational Welcome the personal welcome to each can be done as they stand facing the congregation prior to the versicle and response—and then the applause can come.[24]

(m) Eucharist

The Notes continue with 'The Ministry of the Newly Ordained' (Note 15 for presbyters, 14 for deacons). Here we are back with the Brindley efforts in Synod in 1978. For the deacons, yes, it is laying up the table. For the new presbyters it is halfway between the 'concelebration' which Brian Brindley wanted, and having no instruction at all, which would be best. No, the Stancliffe answer (and it of course his) is that they 'may be presented with the bread and wine that are to be used.' It is totally unclear where, how or why this 'presenting' should happen—is it now that they carry the elements from the server (or similar person) to the bishop? And how do 25 new presbyters do it? Then, when they have done this ferrying, 'They may then stand at the Holy Table with the Bishop, as he may direct.' I can well see that the newly ordained may help distribute the elements, as the Notes indicate for deacons, but I fail to see why the new presbyters are to 'stand at the Holy Table.' Is this meant to show them the presidency of the eucharist close up (but they have had a year of that in the parish)? Or is it simply to enable their friends to see them keeping company with the bishop? Or are they, *au fond*, engaging in some co-presidency with the bishop?

(n) Notes

Many of the Notes are taken up in the particular discussions above. The major further one which needs comment is the slow intrusion into the rites of the Church of England of the concept of 'The deacon of the rite.' That which was listed as 'in some traditions' on page 158 of the main Common Worship book is now, in Note 4, 'The Deacon' and 'The Deacon of the Rite.' While it does not state that an ordination absolutely necessitates 'The Deacon of the Rite,' the calm assumption of such a person is a stage further on from the (itself unprecedented) Note in the CW eucharist. We get nearer and nearer to tithing ceremonial mint and anise.

5 Choreography

How in practice is an ordination to be arranged?

In effect there are two strands of organizing ordinations around in the country—sometimes both of them in one diocese—and they need careful distinguishing.

(a) The Cathedral (or comparable) Ordination

There are two major distinguishing characteristics of such ordinations. Firstly, they always come at the same place, so that the ordering of the building, the siting of choir and principals, the place of the ordinands, and the actual map reference of the laying of hands and so on is fairly constant and usually predictable. It may vary a little with different numbers of candidates, and may vary for deacons and for presbyters, but its overall arrangements run on from year to year—and are usually confirmed by communication between, say, the bishop's chaplain and the cathedral precentor or similar responsible person. Because of the standard features and the likelihood of candidates being in double figures, there is much less case for involving the candidates in the planning than there is in the parish church situation under (b) below. Secondly, the very fact of being in the cathedral gives the cathedral authorities considerable clout in the arrangements, and so, although this is a 'bishop's service,' the negotiation is of nearly equal participants. Indeed, the cathedral memory may go much further back than the current diocesan bishop's memory (for better or worse).

These factors are a warning not simply to let the same programme run on uncritically from year to year. That is how bishops are still found seated to ordain, or a single Bible is taken around for candidates to touch, or the carrying up of the candlesticks by the newly ordained deacons summarizes or exemplifies their new role in the church of God. The coming of Common Worship rites ought to mean serious reconsideration of all the existing features—and not simply once, but with reflection by the parties involved after each such cathedral ordination. This in turn should mean that the bishop himself—even if he has never seen himself as a liturgist—should take an active part in initial re-planning and biennial (at least) further reconsideration thereafter. It may be helpful to ask a diocesan liturgical committee to attend an ordination in order to provide a solicited, reasonably informed, critique to the bishop.

However, having identified the salient features of cathedral ordinations, I still hope that those involved in planning them would read my 'parish church ordination' section (b) following here.

(b) The Parish Church Ordination

Parish church ordinations for these purposes include ones done in college chapels, ecumenical places of worship, or even occasionally large secular premises. They arise in two ways—sometimes where a diocese holds, say, the ordination of deacons in the cathedral, but of presbyters in their own parishes or deaneries, and sometimes, as in my own experience in Woolwich, where an Area ordination is held. Even dioceses which have all normal ordinations in the cathedral find themselves at intervals with someone being ordained out of due time (as, for example, when a candidate has fallen ill and missed a standard ordination), and in such cases will often make the ordination a parish church occasion.

I have myself officiated at around 20 ordinations in three dioceses of this 'parish church' character. They differ from the cathedral ordinations in precisely the two points raised above. There will be little or no precedent for using this particular space for ordinations before—and the local clergy and lay leaders will have had little or (more probably) no previous experience of arranging them. If it is a strictly 'parish church' occasion, the building and other resources may actually lend themselves poorly for this purpose—but the determining point is that this person is to be ordained where he or she ministers already or will begin to minister, and nowhere else will do. In an Area ordination (which in my time in Southwark meant an ordination of presbyters) I found myself first of all asking what premises would hold the size of congregation expected (and my numbers of candidates varied between two and eight). We also had to have an eye to car-parking, toilets, refreshments, amplification provision, and the kind of welcome and understanding particular parish clergy would give (and even the competence of their sidespersons). But a major factor would be the kind of liturgical space available, the opportunity to ordain in a fully visible place, the musical resources of the church (sometimes doubled up by the choir of another parish whose curate was being ordained presbyter), and the room also to 'park' the assisting presbyters where they would neither dislodge the musicians nor have too tortuous a journey to join in the laying on of hands.

The bishop himself has to take considerable responsibility for the arrangements at parish church ordinations.[25] I have made a practice of meeting with the candidates and the local clergy (and sometimes parish administrators, church wardens, or other responsible officers) on the premises six to eight weeks in advance. We have then talked through together the best seating plan,

including both the candidates on the one hand, and the bishop's chair, and flanking 'platform party' clergy on the other. These latter have usually been one archdeacon, clergy of the parish concerned, visiting preacher, bishop's chaplain, and possibly DDO and/or POT or CME Director. The question of a 'deacon of the rite' has differed according to the tradition of the parish. There usually have to be fitted in also musicians (on occasion, as mentioned above, two or more parish choirs have joined together and needed more seating) and visiting assisting presbyters.

There is a hint in Note 5 for deacons and presbyters that the candidates might simply sit initially with families or other supporters, and be brought up by them to be presented in the new early position of the presentation. If so, it might be well then (but is not required) for the presenters to return to their seats, but the candidates remain together in a front row or similar place to hear the word of God there (I usually ask them to read the lessons) and to stand together when the Liturgy of Ordination begins. (In passing, I would add that there is much to be said for a hymn after—or, given the right content, in place of—the Nicene Creed.) For the Liturgy of Ordination the bishop sits centrally in a chair (or may stand) and they face him in a single row. The bishop may well stand in any case for the questions to the congregation which he speaks over the candidates' heads. The crucial point in locating the candidates comes with the prayers—they need to kneel in the place where they will remain kneeling to be ordained. If an Area ordination reaches as many candidates as eight (which must rank as a high number), even then kneeling, with space between each, in a straight line or possibly an arc is highly desirable. When the time for the ordination prayer comes the bishop stands centrally (standing is ordered in the rubric—but so it was in the ASB), and, assisted by his chaplain holding the text, prays for the candidates (probably with outstretched arms). Then, when the laying on of hands comes, he moves slowly and quietly from one candidate to the next, laying on his hands and praying for each with the prescribed words. Then he returns to his initial place and completes the prayer.

What of the assisting clergy? The 'platform party,' I suggest, flanking the bishop, move with him (say, three each side of him), and move along with him on a level with him sharing in the laying on a hand 'from the front.' The other assisting clergy will be standing on the floor on a level with the candidates, and will lay on a hand 'from behind.' On occasion, with just one or two candidates, and a likely limited number of assisting clergy, I have agreed that all who come should lay a hand on each candidate; but more usually I have asked the candidates to name up to four themselves, and I have then written personally to invite the four, have arranged their place in the procession and in the seating, and then, when the bishop stands to begin the ordination prayer,

the four go to their own candidate, and remain around him or her, and lay a hand simply on that one candidate. I have usually myself provided written instructions on the order in procession, where to sit, and when and how to come out and return for this laying on of a hand. I reckon before the service to visit the changing room of the assisting presbyters, and brief them again there—including to lay on one hand only, the right hand, so as to enable up to twelve persons (including the platform party) to do so. Sometimes they should be directed to return to their seats straight after the ordination prayer is over; in other places they can loiter, standing at the sides, until the Peace.

After the ordination the newly ordained stand to receive their Bibles, and the bishop goes along the row with the words for each. After that (unless there is anointing; see above) is the best place (*pace* the Note) for adjusting stoles, and the candidates then turn to face the congregation. If my own practice of parish welcomes is followed, these individual welcomes come next, and then the versicle and corporate response of welcome led by a senior cleric—followed by thunderous applause. Then comes the Peace. The bishop will also have to talk through with the candidates in advance their role in Communion—my own practice being to ask them if they wish to distribute the elements, which they usually do, and sometimes do by having a 'station' with the bread, and a lay assistant from their own parish with the cup, and a location such that they minister to the block of seats where their own family and supporters are seated. Depending upon the amount of space around the table and the number of candidates, it suits well if they can join the 'platform party' for communion, ideally standing very visibly before the congregation. If they are assisting with the distribution, they will have little opportunity to sit, but will remain standing 'on the platform' after Communion. My own practice has been to ask other platform clergy, assisting presbyters and choirs to process out in a final hymn, with the newly ordained left standing each side of me for the final blessing and dismissal from the front—then I walk out with simply the newly ordained. Often doors can be shut behind us, and we can then go straight to photos; the handing over of Letters of Orders (brought by the bishop's chaplain) comes conveniently at this short protected time before family and supporters arrive and engulf the newly ordained.[26] But talking this through is part of the initial conversation on the premises with the candidates. On occasion a video has been planned also.

With small numbers of candidates and a fairly local congregation there may be further ways in which the rites may be adapted to 'fit' the candidates. I do in any case invite them all to choose one item of music (whether to be sung or simply played), and then distribute the resultant choices through the service (including singing during communion) as seems best to mesh with the liturgy. I have also met individual requests for short dramatic presentations

by, for example, a curate's youth group, and for soloists, for example from a candidate's family, to sing or play chosen items during communion.

Having had such a planning meeting and made notes, I have not found it necessary to run a 'rehearsal' near the time of ordination. What I have done is revisit the premises in the days before the ordination and run over the event with the local leaders and ensure they have a full grasp of both the flow and the detail of the rite.

It is not exactly choreography, but I have also taken responsibility with my secretary for the whole customized service booklet. This includes 50–80 words from each candidate about their call, a letter from me thanking the host parish for their provision of the premises and resources, a note about the musicians and preacher as appropriate, and a request for the congregation's prayers. The text is edited with actual names (as, for example, the archdeacon) inserted, directions about movement and so on reinforced if necessary, and turnovers watched very closely.

In short, where it is a one-off bishop's service, then the bishop must take a very great part of the responsibility.

Appendix

Consecration of Bishops

There is a longstanding tradition that bishops are consecrated in a place that is handy for the archbishop concerned—in Canterbury province at Southwark or St Paul's cathedral or Westminster Abbey; in York in York Minster. Archbishops of Canterbury have offered, if requested, to go to other cathedrals, and a few suffragans have been consecrated in the cathedrals of their own dioceses. There is a recent tradition that suffragans for Rochester or Canterbury dioceses are consecrated at Canterbury, though the present Bishop of Tonbridge (suffragan of Rochester) was consecrated in Rochester cathedral, and was installed in that his own cathedral immediately after consecration, before the Peace in Communion.

However, a presbyter who is to be consecrated to be a diocesan can never under present arrangement be consecrated in his own cathedral. He is supposed to pay homage to the monarch before the mandate for his enthronement can be issued by the archbishop of the province. So the process goes as follows:

1. 'Nomination' by Her Majesty, and publishing of the nomination by Downing Street
2. 'Election' by the College of Canons of the cathedral of the vacant diocese at Her Majesty's command—a single-candidate election with the result already announced weeks before…
3. Confirmation—once denounced in Synod as 'a farrago of legal gobbledegook,' the legal ceremony at which the elected person is actually produced and recognized. He becomes *by that process* bishop of his diocese, even if not yet consecrated!
4. Consecration (if not already a bishop), following quickly upon confirmation, as it is obviously anomalous (and even indefensible) for him to be bishop of a diocese without being a bishop…
5. Paying homage to Her Majesty, including a nearly immoral oath that he owes his 'spiritualities' (as well as his 'temporalities') solely to Her Majesty.
6. Enthronement (which is largely cosmetic, as his powers and role are already in place, but should be a visible bonding with his diocese, of spiritual rather than legal force).

At the consecration of bishops there are some novelties, including an end of the candidate being marched off to be vested during an anthem after the Declaration. All the points about adding in anointing, about moving the Giving of the Bible to the end, and about 'presenting' a 'large Bible' rather than actually giving the candidate his ordination Bible, as set out above all apply equally or even more strongly in the case of bishops. How archbishops do consecrations is likely to function as a model for all bishops attending when they are arranging their own diocesan ordinations, though some questions remain:

a Could not the newly ordained say a word themselves after communion?

b Is it not extraordinary that Letters of Orders are not issued for those made bishop in the Church of England?

c (more far-reaching still) When the day comes that neither Prime Minister nor monarch is involved in the appointment process, then perhaps bishops will be consecrated in their own cathedrals—and immediately placed in their 'thrones' and launched on their ministries.

Notes

1 On behalf of IALC I edited *Modern Anglican Ordination Rites* (Alcuin/GROW Joint Liturgical Study 3, Grove Books, 1987) and *The Bishop in Liturgy* (Alcuin/GROW Joint Liturgical Study 6, 1988). On the Reformation Ordinals I wrote 'Anglican Ordination Rites: A Review' published in *Visible Unity and Oversight: The Second Theological Conference held under the Meissen Agreement between the Church of England and the Evangelical Church in Germany* (CHP, 1997). The Finland paper is 'Anglican Orders and Unity' in David Holeton (ed), *Anglican Orders and Ordinations* (Alcuin/GROW Joint Liturgical Study 39, Grove Books, 1997). The Berkeley Statement is contained in Paul Gibson (ed) *Anglican Ordination Rites* (Grove Worship booklet W 168).

2 Significantly, among all the terminology the one word which is never used is 'priest,' the English word used in translating *hiereus*. This is the Greek word used (with its cognates) for Old Testament priests; it is used for Jesus himself as our priest in the Letter to the Hebrews, and in a derivative way for the whole church in 1 Peter and Revelation). But it is never used for Christian ministers.

3 See the Introduction on page 3 above.

4 A slightly amusing chink in this armour appears by what was, presumably, oversight (in its non-ecclesiastical sense). In 1662 at the ordination of deacons and of priests a rubric commands a sermon, showing '*how necessary that Order is in the Church of Christ*'–yet for bishops, while a sermon is ordered, there is no mention of 'how necessary that Order is.'

5 The Church of England has only one president of the eucharist, and the Roman Catholic concept of con-celebration at ordinations was staked upon the absolute supremacy in the ordained life of presiding at the eucharist. The Anglican outlook has been more that the eucharist is being celebrated under the bishop's presidency in order that all may share in communion. See John Fenwick, *Eucharistic Concelebration* (Grove Worship booklet W 82).

6 It is extraordinarily difficult to resist the ratcheting. Thus, the Liturgical Commission intro-

duction to the draft text of the new Ordinal in GS 1535 includes re anointing at ordinations the phrase '[it] is increasingly practised in the Church of England.' This illustrates how the ratcheting is done first by introducing a ceremony which is not mentioned in the official text; then (as with these rites) writing it into the text as an option (because it is in use!); then by individual bishops adopting the option and expecting all their ordinands to undergo it (because they want a uniform use); and finally a general understanding sets in that this is how it is done properly. If my commentary here reads at points as somewhat critical it is because there is little opportunity elsewhere to question practice which ought to be put under more careful scrutiny , and because the ordinand who is unhappy about being caught in the ratcheting is in a very poor position to question any particular practice. Official coaching literature is likely at best to be neutral, and Paul Bradshaw's chapter in Volume 2 of the *Companion to Common Worship* enthuses about the options which seem to me most doubtful.

7 Arthur Couratin, when he was at Durham cathedral, said to me 'I never assist at an ordination in the cathedral without saying to myself "Invalid orders–defect of form–no prayer."' This ground of invalidity the Pope never spotted…

8 As Cranmer was abolishing auricular confession, it may seem odd that he brought this secondary ceremony in the medieval rite into the central place in the Reformation ones. But if he understood Jesus' command in John 20.23 to be a charge to preach the gospel, then he provided it in his ordination rites with precisely the same meaning.

9 At a cathedral I know well the new deacons are withdrawn from the Peace to line up with the requisite furnishings of the table—a candlestick for one, a candle for another, a paten, a wafer, a chalice and so on. But, when there are 25 deacons, these items run near to being a taper for one and a box of matches for another, and spare persons marching up and simply bowing to the bishop and moving to their place. I have little patience with the centring the deacon's role upon such ceremonies.

10 See the further discussion about space and movement on page… .

11 See Paul Gibson (ed), *Anglican Ordination Rites* (Grove Worship booklet W 168). Two issues are much discussed internationally which are only just dawning in England—the ordination of deacons to remain deacons (called 'permanent deacons' as opposed to 'transitional' ones), and the related 'direct ordination' of presbyters without their having to be deacons first. (This is handled in depth in John Gibaut, *Sequential or Direct Ordination*? (Alcuin/ GROW Joint Liturgical Study 55, 2003))

12 'Ordination as God's action through the Church' in David Holeton, *op cit*.

13 Curiously, this part of the rationale echoed CSI explanations of 40 years ago. But it cannot be sustained (and was not in South India). If the officiating bishop is not said to ordain, it is difficult to define episcopal ordination (is it ordination-with-a-bishop-in-attendance?). The Commission gave it up.

14 The amending Canon would also have allowed persons other than archdeacons to present the candidates, but this provision also perished when the amending Canon was itself defeated.

15 In my judgment, the Revision Committee was 'stacked' in a 'catholic' direction. Others must judge from the work they did, not simply from an inspection of names.

16 They also took my point that they should restore the Royal Mandate to the consecration of bishops, which the Commission had omitted—there needs to be some warrant for ordaining a man a bishop, and the Royal Mandate to the Archbishop of the Province exactly represents the state power in the appointment. It is, of course, shameful. But we should not pretend it is not happening, and the reading of the Mandate is our reminder of Downing Street's involvement in the process.

17 I have never known a Revision Committee turn down reconsideration on those grounds before—and the numbers voting compared very favourably with those in determinative votes on other occasions and for other purposes.

18 I am very sceptical of this cobbled-up account of the performative efficacy of the giving of the

ring. I wrote to the Registrar of Synod, and to Professor David McLean, about it, but got no ruling from them. I then wrote to *Church Times* a letter which was published on the day the July Synod started—and I have still had no answer. It reads as though (as with the argument about insufficient numbers) the Revision Committee was voting against the Synod's reason for re-committal of the text first, and then looking for arguments to sustain the reason afterwards. The 'Nag's Head Fable' was the fictional story that Parker had originally been made bishop in 1559 by being taken to a hostelry entitled *The Nag's Head*, where he was tapped on the head with a Bible, and was thus consecrated. It had currency for some years in the 16th and 17th centuries in Roman Catholic circles, where it conveniently provided 'evidence' that true orders had not been transmitted to the Elizabethan Church. This answer by the Committee—a barefaced breathtaking irrelevance—was itself imperiously dismissed in the debate.

19 The 'pipeline' theory, which I admittedly portray in cartoon form, makes the original apostles the fountainhead of the flow of God's grace, and the grace is then passed down a main pipeline of the episcopal succession; it is then moved outwards into side pipes when priests are ordained; and the priests themselves become the taps which can supply grace to those lay people who will drink at them. It is the flow of grace by these means which creates and sustains the church. Compare John Mason Neale's hymn:

'So age by age and year this grace was handed on,
and still the holy church is here, although her Lord has gone.'

That was indeed a cartoon catholicism. The emphasis on the priority of the church in the new rites is welcome.

20 This *is* indirect, and is not conclusive as an argument, as the standing of an ordination is not very dependent upon the questions asked in the actual rite used, and, as it is, there will be those made deacon with an ASB (or even BCP) rite—or ordained overseas or possibly in the Roman Catholic Church—who will be ordained presbyter with the CW rite, without anyone worrying as to whether the right combination of questions has in total been directed to him or her!

21 I report this separation neutrally, but the work to provide a (slightly clumsy) uniting of the ordination of deacons and presbyters has been done, and information can be obtained from the secretary of the Liturgical Commission.

22 There occurs a very pragmatic commendation of the 'proffering' pantomime—*viz*, the newly ordained will shortly be greeted enthusiastically in the Peace, and holding a Bible will be an embarrassment and problem for them. This needs vigorous countering—firstly, when they are greeted at the Welcome (presumably facing the congregation), then if each holds, perhaps holds up, the newly received Bible, the impact is powerful; and, secondly, proper planning of choreography includes when and where to put down the Bible in order to share the Peace. The objection is piffling.

23 Until the final reference to the House of Bishops this Note read '…take place after the Welcome and the Peace.' The last three words were deleted by the bishops. But this perhaps indicates that one particular (and no doubt persuasive) person's view of the right ordering had prevailed throughout, and only when the bishops gave their minds to how they visualized it was the eccentricity of the draft exposed. As suggested above, it is still somewhat odd.

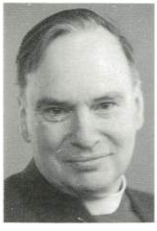
24 Considerable experience however suggests that there may be parochial applause as each one is welcomed, but that does not prevent a climax of corporate welcome when the parochial welcomes are done.

25 I don't think this is unrealistic—ordination is a primary responsibility of the bishop, and this has enormous side-benefits in terms of the confidence in him of both the candidates and the parish, and in his confidence of being on top of the event when it comes. But of course bishops who do not give it priority are likely to delegate it to their chaplains.

26 I came across a diocese recently where the Letters of Orders were given within the cover of the Bible when it was given. I am unsure about that—it looked like simple convenience, but could have significance.

The ordination services were the last of the Common Worship services to be authorised by Synod—and only after some controversial debates there and in revision.

This study looks at some of the main issues in the history of the development of the Ordinal, examines (not uncritically) how these have found their place in the new services, and explains how in practice ordinations might take place.



Bishop Colin Buchanan was a member of the Liturgical Commission from 1964 to 1986. He was deeply involved in the drafting of the ASB Ordinal and the steering of it through Synod and engaged with the development of Common Worship rites in the House of Bishops. He has written extensively on liturgy and has ordained in three dioceses, most frequently in parish churches.

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